

duties and spiritual endeavours

{*Sadhanas*). The *Gita* contains the quintessence of the Upanishads. Its ethical as well as metaphysical teachings are only an elaboration of the teachings of the *Upanishads*. In fact, its entire structure, from the foundations, the basal concrete, right up to the crowning cupola, consists of the cream of the Upanishads.

The central idea of the *Gita*—Krishna, the Divine Being, driving the chariot of His disciple, *Arjuna*, and communicating to him the highest wisdom, the various forms of devotion which lead to the emancipation of the soul, expressed in language of such depth and sublimity as to be deservedly known as the *Divine Lay*, is suggested to the author of the *Gita* by the third *Valli*, first chapter, of the *Kathopanishad* which *spsaks* of Reason as our charioteer, the body as the chariot, the understanding as the driver, the *sensorium* as the reins, the senses as the horses, and the objective world as the road to be travelled over, and points out the evil of following the senses and the blessedness of following Reason.

The same *Valli* shows also that the composition of the *Kathopanishad* preceded that of the *Gita* and that the author of the latter was a diligent reader of the

former. The whole of the Gita is interspersed with the teachings of the Upanishads whose very language has been adopted by the author of the Gita in various places as will be seen from the following parallel quotations taken from a few Upanishads and the Gita :—

Chapter and verse of the	Chapter and
verse of the	

Upanishad.

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Gita.

<i>Katha.</i> VI-6. "The wise man Chap. 11-11. " Thou grievest for ceases to grieve when he knows those that should not be grieved the distinction of the self from for, and speakst words of the senses which have been wisdom. The wise grieve produced separately as also neither for the living nor for their waking and sleeping con- the dead." ditions*"
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